AN ALARVM TO THE LAST IVDGEMENT.

OR

An exact discourse of the second comming of Christ, and of the generall and remarkeable Signes and Fore-runners of it past, present, and to come; soundly and soberly handled, and *wholesomely applyed*.

Wherein diuers deep Mysteries are plainly expounded, and sundry curiosities are duely examined, answered and confuted.

By *T. D.* Bachelor of Diuinitie.

LVKE 21. 28.

When these things begin to come to passe, then hold vp your heads, for your redemption draweth neere.

LONDON,
Printed by *Nicholas Okes* for *Matthew Law*, and are to bee sold at the signe of the Foxe in Paules Church-yard. 1615.


BIBLIOTHECA·BODLEIANA·
QUOD·PRO·MUSIS·ET·LUMINE

TO THE RIGHT WORSHIPFVLL AND RELIGIOUS, the Major, and Aldermen of *Harwich* in *Essex*, and to all the deuout and zealous Christians and Parishioners, both of *Doucrcourt* and *Harwich*, a plentifull encrease of all inward and outward happinesse.

ALBEIT (*Right Worshipfull, and most deerely beloued*) *some haue causelesly doubted of, and others haue damnably aenyed, a maine and principall Article of the Christian Faith; namely, the visible and glorious descent of our*

Lord Ieſus *from heauen* to iudge both the quick and the dead, *whoſe comming wee thirſtingly and continually expect and pray for; yet it is cleere and very demonſtrable, by the current of ſacred Scripture, and by due obſeruance of the ruinous eſtate of the world, and the daily accompliſhment of the fore-runners and generall Signes of the laſt day; that* the ends of the world
1.Cor. 10. 11. are come vpon vs, *That the*
1.Pet. 4.7. end of all things is at hand, *and that theſe are the very laſt times: For*

Firſt, if in the Apoſtles times it was ſo neere his period and conſummation, yea conſumption; how much more neere is it in our times, ſith that ſo many hundreds of years are long agoe expired? And what if the Lord ſeemeth to ſtay long, and

and to deferre his comming, yet this delay is nothing, being compared with Eternity, and a thousand yeares with God are but as one day, *and the Lord will in the meane time, haue the number of his Elect fulfilled, and the ſinnes of the Reprobate grow to their full meaſure and ripeneſſe.* 2. Pet. 3. 8.

Secondly, it is certaine that the glorious Goſpell hath, euen in the Apoſtles times, beene ſolemnely publiſhed and proclaimed to the whole (habitable) world, ſo that ſuch a ſolemne and generall Legacie and Embaſſage is not againe to bee expected.

Thirdly, the ancient and mightie Romane Empire, that in former ages had the commaund of ſome two hundred and fifty Countries, Kingdomes and Prouinces, is now ſo impaired, waſted and weakned, that

that it hath loſt all his former Maieſtie and Dominion, and retaineth onely a bare and naked image, and picture, of that it formerly enioyed: So that that, which by it

2. Theſſ. 2. 7. *puiſſance hindred Antichriſts comming, being taken away, and the thouſand yeares of Satans binding being expired,*

Apoc. 20. 2 *Antichriſt is confeſſedly come.*

Fourthly, Antichriſt (I meane that Italian Prieſt *and* Romiſh Caiphas*) hath beene (by his exceſſe of tyrannie and ſuperſtition) reuealed, euen in the yeare of Chriſt* 607*, and ſithence; but from the yeare* 1517*, vnto our daies, he hath bene not ſo much diſcouered, as by the* Breath of Gods mouth*, that is, by the Preaching of the Word, beene confuted and confounded: and notwithſtanding that the buſie and reſtleſſe* Ieſuites,

ſuites, Prieſts, Seminaries, *ſtudie and ſtriue to recouer their loſſes, and heale the wounds of the euerdying Beaſt, yet it is but a lightning before death*; & perituram gaudium. *The Romiſh* Haman *hath begunne to fall before* Mordecai *of the ſeed of the Iewes, yea, to fall before the* reformed Chriſtians, *and therefore hee ſhall neuer preuaile againſt them but certainely fall before them.* Eſter 6.13.

Fiftly, ſinne and iniquity euery where aboundeth, and is growne exceſſiue and impudent: all things are out of ſquare, all fleſh hath corrupted his way, and (whether wee reſpect Doctrine, Diſcipline, and (ſpecially) corruption of manners) in moſt Coaſts and Countries, there is almoſt no faith left on the earth.

Sixtly, All the Elements, all the creatures,

creatures, the Sun, Moone, Starres, Plants, Birds, Fowles, Fishes, &c.

Rom. 8. 20. 21. 22. 23. *groane grieuously vnder the burden of mans sinnes, and are wonderfully peruerted by man; yea, exceedingly decayed in their proprieties, vertues, efficacies, and therefore watchfully waite for their plenarie and finall deliuerance from this bondage of corruption.*

Lastly, (to passe ouer in silence many other Arguments, yea, and some few Signes shortly to be fulfilled, whereof I distinctly entreate in the ensuing Treatise) the iust Iudge of the world must needs giue perfect rest *and* glory *to his troubled Saints and seruants;* 2. Thess. 1. 7. 8. *and of necessity* render vengeance *vnto his, and their, implacable enemies.*

Wherefore (my deerely beloued Brethren and Parishioners) let vs be

be wiſe hearted and awaken our ſelues; and the rather, becauſe God (in his wiſedome) hath deſeruedly concealed and kept from vs, the knowledge of the ſet houre, day, yea yeare, let vs (caſting away all vnprofitable and vaine curioſities) take notice of the accompliſhment of the Signes and Tokens of the laſt iudgement, as they are reuealed in the volume of the Bible, and ſeeing the laſt of them to beginne onely to come to paſſe, let vs reioycingly hold vp our heads, knowing that the day of our *(full)* redemption draweth nigh. Luk.21.28.

And that you might bee more plainely and plentifully, directed and inſtructed in theſe Doctrines and Duties, I haue (in my loue and Paſtorall care) beene moued, to Print, Publiſh, and Inſcribe vnto you,

you, this ſmall Treatiſe following, purpoſing (if neede require) hereafter to enlarge it. And ſeeing that, by Diuine Prouidence, the ample charge of Douercourt *and* Harwich *is committed vnto mee, a poore Miniſter of the Goſpell, I therefore, by the helpe of God, will carefully and conſcionably diſcharge my Office and Miniſtery. And I doubt not, but that you generally, hauing with ſuch contentment receiued my doctrine, and ſo kindly and reſpectiuely entertained mee, will continue, yea, happily proceed in the worke of your loue; which will greatly redound vnto Gods glory, and much tend to my encouragement. If my reuerend, graue, learned, and diligent Predeceſſour, your late Paſtour of bleſſed memory, hath planted you, I will doe my beſt endeuour to water*

water you, and build you vp in the faith, referring the ſucceſſe and encreaſe vnto the bleſſing of the Almighty.

But being ſo well perſwaded of you all, and expecting all good things from ſo well diſpoſed and zealous people, I ceaſe to vſe further ſpeech, and I withall, betake and commend you vnto the direction and protection of the Prince of Paſtors, the Biſhop of your ſoules, our Lord Ieſus Chriſt, who alwaies bleſſe and preſerue you. From Harewich *in* Eſſex *Iune* 12. 1615.

Your louing and carefull Paſtor:

THOMAS DRAXE.

An Alarum to the laſt *Judgement.*

The First Chapter *Containing the Preface.*

BEFORE that wee treate and diſcourſe of the generall Signes and Fore-runners of the *Laſt Iudgement*, it ſhall not be impertinent, in few words, to ſhew and demonſtrate the Subiect it ſelfe: for where there is no Subſtance, there are no Accidents;

and where there is no Foundation, there is no House, or Building. Therefore that the truth of these *Signes* may more manifestly appeare, and that we may more orderly proceed; I thus, by warrant of Gods Word, and waight of inuincible arguments, euince, and proue, these three maine principles of *Faith* and *Religion*. First, that there shall bee an vniuersall Iudgement, wherein all reasonable creatures shall be called to an account. Secondly, that IESVS CHRIST the Son of God, is appointed of God, to bee the Iudge of the Iudge, both of the quick and the dead. Lastly, that this world (in respect of the fashion, forme, and corruptible qualities thereof) shall haue an end, and come to destruction.

That

That there is a set and prefixed day of Iudgement (though vnto vs profitably vnknowne) and that there shall bee a generall Iudgement, I thus declare.

First, the sacred Scriptures are pregnant and plentifull in this point, *Iob* 19.25. *Psalm.*9.8. *Isa.*66.15. *Dan.*12.2. *Matth.*25.31. *Luke* 18.17. *Iohn* 5.28.29. and chap.12.44. *Act.*17.31. *Rom.*2.16 1. *Thess.*4.16.17. and chap. 5.2. 1. *Pet.*4.8. *Tit.*2.13. *Apoc.*20.11. 12.13. *Heb.*9.27.28.

Secondly, the doctrine of the last Iudgement, is a very ancient, and principall Article of the Apostles Catechisme; and therefore no person, vnlesse hee bee a meere Athiest, or Infidell, can, or will deny it. Heb.6.2.

Thirdly, the Generall Resurrection, the necessary and immediate

Sublatis destinatis ad finem, tollitur finis.

mediate antecedent of the iudgement, and those that shall arise and appeare in iudgement, who are the proper obiect of it, do enforce it; yea, and what arguments serue to proue the Resurrection, the same iustifie the last iudgement.

Fourthly, the generall and particular iudgements, calamities, and punishments, both in the old and new Testament, and in all succeeding ages, are Types, Similitudes, and Foresignifications of it. Of this kind were *Noahs* Floud (or Deluge) wherein the world was drowned; the ouer-whelming of *Pharoah* and the *Ægyptians* in the red Sea; the burning of *Sodom* and *Gomorrah*; the destruction of Ierusalem; the ruin of the foure great Monarchies of the world,

world, that afflicted Gods choſen; and of late time, the ſinking and diſpearſing of the *Spaniſh* inuincible *Armado*, *Anno Chriſti* 1588, in the Engliſh Seas, and by the coaſts of Ireland.

Fiftly, vnleſſe there ſhould be a finall iudgement, wherein euery man is to receiue a reward according to his workes, God could not declare himſelfe perfectly iuſt. For all ſinnes in this world committed, come not to light: neither are all puniſhed that are apparant. Tyrants, and Oppreſſours; yea Chriſts Arch-enemies, the *Turke* and *Pope*, &c. liue long, and proſper in their wickedneſſe. And if God ſhould cenſure all ſinnes that are done in the earth, then no other iudgement would bee expected:

wherefore the Lord beareth long with sinners, and suffereth the offences of the Reprobate to grow rotten ripe, that hee may fully and finally punish and plague them at the last day. *Forbearance is no quittance:* Christ commeth with *woollen feete* (i. faire and softly) but striketh with *Iron hands*, that is deadly.

Sixtly, vnlesse there come a day of generall release and absolution for the godly, yea a day of full deliverance, and glorious triumph, God cannot declare himselfe completely and infinitely mercifull. For it seemeth to goe well with the wicked, in this world, and ill with the good: The godly are oppressed and persecuted, troubled and tormented, molested, martyred, massacred, and both inwardly

inwardly and outwardly afflicted; therefore the iuſt Lord cannot but at length reward the patience and pietie of his ſeruants: *Great ſhall their reward be in heauen. Hee ſhall recompence the lightneſſe of their momentany afflictions, with an exceeding and ſuper-excellent weight of glorie.* Math. 5. 5. Rom 8.18. 2. Cor. 4 17 18.

Seuenthly, the feare, trembling, aſtoniſhment, horror of conſcience and dreadfull deſpaire in many malefactors (ſpecially perſecutors and murderers) euen of thoſe that eſcape the iudgement of the Magiſtrate, doth euidently argue that there will come a day of reckoning, and that there is an hell fire, whereof theſe are certaine ſhings, and fore-runners.

Laſtly (to be briefe) the chil-

dren of God look and long for, groane and pant for this day and time; which is the day of their *Marriage*, of the bodies *aſcent* into heauen, and of their entrance and *inauguration* into the Kingdome of Glory. Theſe
Rom.8.22. ſpirituall ſighes and ſobs, are ſpeciall effects of Gods ſpirit, infallible characters of Gods children, and the very earneſt of our inheritance. Inward deſires make a lowder ſound in Gods eares, then bare words vttered with the tongue, and therefore cannot miſſe the marke, *viz.* eternitie of bleſſednesſe.

Now that Ieſus Chriſt, not onely as he is God, whereby in the decree, efficacie, and authority of the iudgement, hee is equall with God the Father, and

and the Holy Ghost; but also as he is man, in regard of the sentence to bee pronounced, and the visible execution of the iudgement; is and shall be the Iudge both of the quicke and dead, the Scriptures put it out of question, *Dan.* 7. 9. 10. *Ioh.* 5. 27. *Act.* 10. 42. 2. *Cor.* 5. 10. 2. *Tim.* 4. 1.

Secondly, it is an Article and foundation of faith, firmely to be beleeued.

Thirdly, it is one end, and that a principall one, of Christs Resurrection & Ascension: It is a part of his *Kingly Office* which hee shall then most openly and eminently execute.

Fourthly it standeth with all equity, that Hee that, when hee liued on earth, and was most vniustly iudged, accused, indicted, condemned, Mat. 26. 64

condemned and executed, ſhould at length, gloriouſly, and in the view of all the world, iudge, arraigne, condemne, and ſee execution done vpon his enemies.

Laſtly, to ſtop the mouths of, and to put all Atheiſts to ſilence; the Heatheniſh Propheteſſe *Sibylla* teſtifieth as much, ſaying

Ἥξει δ', ὡς πρόλαλος ἐπ' ἀθανάτοισι μέλεσσι
ἐν δόξῃ χειρὶς σὺν ἁμίλλοισιν ἀγγέλοισιν.

That is:

Chriſt ſhall come in the clouds
In glorie, with his ſinleſſe Angels.

And that this miſerable and corruptible world, with all the contemned creatures ſhall (not in reſpect of matter and ſubſtance, but outward forme, and accidentall qualities) haue an

end

cric and consumption, thus I compendiously make it manifest. First, by expresse Scripture: Secondly, by Argument. *Heauen and earth shall passe away:* Mat 24.35
The fashion of this world passeth away. 1.Cor.7.31
The heauens shall passe away with a great noise, the elements shall melt with heate, the earth also and the workes that are therein shall be burnt vp. 2.Pet.3.10
I saw (saith Saint *Iohn*) *a great white throne, and him that sate on it, from whose face the heauen and earth fled away, and there was found no place for them.* Apoc.20.11
Secondly, by argument, I thus make good my assertion. The world being but a creature had a beginning, and therefore it shall haue an end; *Omnia in ortu intereunt.* The world as in the seuerall parts, so in the whole, daily fadeth,

deth, decayeth, weakneth, and is in an irrecouerable consumption, therefore it must needs, at length, come to an end. A *ruinous house* will in tract of time fall, and a *sick body* cannot hold out long. The world must bee renewed *at the last day*; for there shall be a *new heauen*, and a *new earth*: *Ergo* the old heauen and earth must (of necessitie) be first abolished. Lastly, some of the Pagan Philosophers and Poets (whensoeuer, or wheresoeuer, they had so much light) acknowledge as much.

2. Pet. 3.

Generatio vnius est corruptio alterius.

The *Platonists* held, that the world should be destroyed: so did the *Sibyls* Prophecie: The Poet *Ouid* in the first booke of his Metamorphosis, and *Lucan* in the first booke *belli Pharsalici*, iustifie as much; and mans

sinne

sinne hath iustly deserued and procureth it.

Chap. II.

Of the Signes and Fore-runners of the last iudgement in generall.

Albeit the day and houre of the last iudgement is vnknowne to all men, to the very *Angels of heauen*, yea albeit the *Sonne* himselfe being on earth knew it not; yea, although no man knoweth the yeare when the Son of man wil come to iudgement *(For it is not for vs to know the times and seasons which the Father hath put in his owne power)* yet the Lord Iesus, that hee might not so much leaue the wicked his irreconciliable

Mat. 24. 36
Mar. 13. 32
Acts 1. 7.

ciliable enemies, without all excuſe and pretence of ignorance, and withall appall, affrighten and aſtoniſh them, ſpecially when his ſecond comming neerely approacheth, doth kindly and louingly forewarne his children, that they ſhould neither be amated, nor found vnready (*for a man forewarned is halfe armed.*) And that hee might comfort and encourage them againſt the manifold ſcandales, troubles, and miſeries of this preſent life, Hee hath (I ſay) in the Scriptures, left and giuen them many generall and notable *Signes, Tokens* and *Fore-runners* of his comming, which they daily doe, and alwaies ought, to take notice of, that when they ſee *theſe things come to paſſe they might hold vp* Luk. 21. 28.

their

their heads, knowing that their Redemption draweth neere.

These *Signes* and *Præsagia* are like to so many tender *Greene*, and *leasy branches* of the *Fig-tree* that sheweth the *Summer* of their happinesse to bee *nigh*. These are like the white and yellow *eares* of corne that declare the Haruest to bee at hand; and these are (as it were) so many sounding *Trumpets*, or *Alarums*, to awaken vs. And as the Sunne being about to arise, firſt sendeth forth his bright beames a farre off, and enlightneth the East; so our Lord Iesus the Sunne of righteousnesse, doth before his second comming, send certaine generall *Signes*, and (as I may say) *Herbingers*, that men might the more carefully waite for, and more

Mat. 24. 32

A similitude.

more dilligently addreſſe and prepare themſelues againſt that time. The Tempeſts threaten before that they ariſe: the Houſes crack before they fall, and the Smoake goeth before the flame: So theſe Signes and Fore-warnings go before the conſummation of the world.

Theſe Signes & Fore-runners are of three ſorts: namely, thoſe that are already accompliſhed and fulfilled: Secondly, thoſe that are mixt ſignes and prædemonſtrations in continuall action and motion; and thoſe that yet remaine in their due time to be performed. Of theſe plainly, and in order: But (that I may cleere the coaſt, and proceede with more dexterity and profit) two principall queſtions by many moued, are to be ſeaſonably decided.

decided. Firſt, why God doth not, and will not, reueale vnto any the houre, day, yeare, and time of the laſt iudgement. Secondly, why the Lord ſeemeth ſo long to delay and put off that day and iudgement; eſpecially ſeeing that hee promiſeth to come quickly, and that his children ſo long waite and ſo earneſtly pray for that time. Queſtions

I anſwer to the former queſtion: The Lord wil haue the day, houre, yeare, &c. of the vniuerſall iudgement concealed. Firſt, becauſe it is the *Glory of God to conceale a thing*, and not to reueale ſome things before the euent, which is the beſt & ſureſt interpreter. Secondly, that hee might bridle and repreſſe the impudent boldneſſe, and raſh curioſitie of thoſe, that vainely, Prou. 25. 2.

yea presumptuously, pry, and search into things forbidden, vnnecessary, and impossible to be known, & in the meane time neglect the searching out of, and the due practise of things in the word of God reuealed and commanded. Thirdly, and lastly, not onely to try and make knowne the modesty and humility of his deere seruants, whether that they will break into the closet of his secrets or no; but also to keep them from the slumber of security, and to stir them vp to watch for, and prepare themselues against that day. *Vtiliter* (saith an ancient Father) *latet vltimus dies vt obseruentur omnes dies*: That is, it is for our profite that the last day is vnknowne, that wee may obserue and watch all daies.

The

The second question.

Why doth the Lord so long deferre his comming to iudgement?

Ans. First that the Prophecy of the *Reuelation*, and of other Scriptures should bee fulfilled: *For heauen and earth shall passe away, but no point or tittle of Gods word shall passe away vnaccomplished.* Apoc. 6 11 & 11.10. Mat. 24.35

Secondly, that the sinnes and abhominations of the wicked and profane, who abuse and despise the riches of Gods goodnesse, forbearance and long-suffering, not knowing that the goodnesse of God leadeth them to repentance: and who mispend and lauish their time that God hath allotted for their repentance; might be left without plea or excuse, and that Rom. 2.4. Ioh. 14.22.

their ſinnes being heaped vp to heauen, might bee puniſhed with eternity of torments.

Thirdly, that none of the
1. Tim. 2. 4. Predeſtinate ſhould periſh, but that in this world they ſhould come to the acknowledgement
2. Pet. 3. 9. of the truth, to repentance, and ſo conſequently to ſaluation.

Laſtly, to try, declare, cheriſh, and exerciſe, the patience, faith, hope, and charity of his choſen, that liue amongſt ſuch an infinite number of lewd, Atheiſticall, ſcandalous, ſuperſtitious and venemous people, and yet by the grace of God, directing and preſeruing them,
Phil. 2. 15. are *blameleſſe, harmeleſſe, without rebuke, and ſhine as light in the midſt of a crooked and perwerſe Nation.*

CHAP.

CHAP. III.

The firſt generall Signe, the deſolation and deſtruction of the Temple *and Citie of* Ieruſalem, *and the vtter ouerthrow of the Iewes Common-wealth.*

THis firſt generall Signe of the end of the world, is the vtter ruin and laying waſte of the Citie of God, *Ieruſalem*, of the holy *Temple*, and the ruin of the Iewes pollicie and *Common-wealth*. The Temple and Citie was deſtroyed by *Titus* and *Veſpaſian*, Romane Emperours, the nine and thirtieth yeare after the Aſcenſion of our Lord into heauen: And the Iewes euer ſince haue bene led away captiue into all nations, and *Ieruſalem* hath beene troden downe

Mat. 24. 12
Mar. 13. 12
Dan. 9. 26.
Luk. 21. 24

1. Theſſ. 2. 15.

of the Gentiles, and the wrath of God is come vpon them to the full, now whether the beleeuing *Iewes* ſhall towards the end of the world, be temporally reſtored into their owne Country, rebuild *Ieruſalem*, and haue a moſt reformed, and flouriſhing, Church and Commonwealth (as ſome by extraordinary expoſitions, ſeeme to gather out of the Scriptures) the iſſue and euent will diſcouer. But (to finiſh the point in hand) the deſolation of the Temple and Citie of Ieruſalem, by reaſon of the ſimilitude and correſpondencie, of things, perſons, and euents, is a type and figure of the deſtruction of the world.

CHAP.

Chap. IIII.

Of the Preaching of the Goſpell vnto all Nations.

THe ſecond generall Signe is the publiſhing, Preaching, and proclaiming of the bleſſed Goſpell in and through all (the habitable, and then knowne, eſpecially the Eaſterne) *world*, by the Miniſterie of the twelue Apoſtles: Theſe as Chriſts Embaſſadours, and like twelue *Beames of the Sunne of Righteouſneſſe*, being effectually called to this heauenly Function, furniſhed with moſt rare, extraordinarie, and miraculous gifts aboue all former Prophets, and hauing a Charge and Commiſſion, with a promiſe annexed, to *Teach and Baptiſe all Nations*, Mar. 24 14. Mat. 28. 19.

Distributiuè, *Nations*, and to Preach the Gospell to euery (reasonable) creature; did accordingly performe it, and sealed and confirmed it with their bloud and martyrdome; so that the *line* of the Apostles went out into all the earth, and their words vnto the end of the world, *Rom.*10.18. and prospered and was fruitfull; And since that time he that sitteth on the *white* (Triumphant) *Horse*, and hath a Bow in his hand, and a Crowne on his Head, *i.* the Lord Iesus, and his Vicars, *viz.* Christian Kings and Emperours, haue gone forth *Conquering* and to *Conquer*.

Psal. 19.6.

Col.1.6.

Apoc. 6.2.

Lastly, the Lights, Lampes, Fathers and Pillars of the Primitiue Church, Saint *Origen*, Saint *Ierom*, Saint *Ambrose*, and others,

others, write, and auow, that all Nations were enlightned by the Apostles; so that the Apostolicall calling and gifts being ceased, and the Gospell once vniuersally hauing beene published, no such solemne Legacy is the second time of vs, or our Successours, to be expected.

I. Ætiologiâ.

The Lord would hereby enlighten all Nations, and by the *Arme* of his Gospell draw all the elect effectually vnto him: For the *Gospell is the power of* Rom.1.16. *saluation to euery one that beleeueth, to the Iew first, and also to the Greek.* This is the Golden *Scepter* of Christs Kingdome Psal.110.2. which when it is holden forth, and by the elect touched, it is the

the instrument of their saluation.

II. Ætiologia.

Secondly, the Lord would, and will, haue the Preaching of the Gospell to all Nations, to
Mat.24.14 bee a *Testimoniall*, (at least of conuincement) vnto them, that they should pretend no ignorance, nor haue any thing to say in their defence: For they that know, or (at least) haue sufficient meanes to know Gods will, and do not embrace and execute it, shall be *beaten with*
Luk.12.47 *many stripes: i.* their paines in hell shall bee greater then of those, who neuer enioyed the meanes of saluation: yet they sinning without Law, shall
Rom.2.12. perish without Law.

Question.

Question.

It seemeth that the Gospell hitherto, hath not bene known, much lesse Preached by the Apostles, to the *Americans* and West *Indies,* those huge and vaste Countries, for there is no monument or record of any such matter: and therefore the time is to come when they shall bee enlightned, and receiue the Gospell of our Lord Iesus.

Ans. I must in this difficult point answere, as distinctly, so by distinction. First, I answere that the Apostles and Euangelists, hauing taught and Preached the Gospell, to the most famous, knowne and populous Kingdomes, Prouinces, Cities, and Townes, it is very probable that

that they, or their Succeſſours, did Preach the Goſpell to the vnknowne, obſcure, and moſt barbarous Nations, ſuch as are the *Americans*, Weſt *Indies*, and *North Parts* of the world: And what if now either driuen thither by Tempeſts, or forced by enemies, they might in time grow barbarous, and looſe all knowledge of Chriſt? Againe, I deny not but that the Goſpell may, and ſhall be at length publiſhed and made knowne to the *Americans*, if they neuer formerly heard of it; for the mercy of God in Chriſt is of infinite extent. And if the very Ieſuites (though arch-hereticks, and the fire-brands of ſedition) perhaps ſow ſome ſeeds of Chriſtianity amongſt them: How much more purely and plaine

ly,

ly, may the *Engliſh*, *Hollanders*, and other Profeſſours, in time, performe it? Fourthly, if diuers parts of Europe, haue within theſe hundred yeares laſt expired, ſince the reuealing of Antichriſt, and the diſperſion of the miſts of Poperie, beene ſo greatly illuminated: why may not (ſpecially after the generall calling and conuerſion of the Iewes, which wee continually expect, and pray for, and which ſhall be the *Enlining* and *Reſurrection* of the world) the Americans, Weſt Indians, and other Nations; yea euen in the Turkes Dominions, be enlightned? Rom. 11. 15

Laſtly, it is ſufficient to conuince the world of vnbeleefe, and to leaue the Inhabitants without excuſe, if onely the *Fame*, *Rumor*, and *Report*, yea the very

that they, or their Succeſſours, did Preach the Goſpell to the vnknowne, obſcure, and moſt barbarous Nations, ſuch as are the *Americans*, Weſt *Indies*, and *North Parts* of the world: And what if now either driuen thither by Tempeſts, or forced by enemies, they might in time grow barbarous, and looſe all knowledge of Chriſt? Againe, I deny not but that the Goſpell may, and ſhall be at length publiſhed and made knowne to the *Americans*, if they neuer formerly heard of it; for the mercy of God in Chriſt is of infinite extent. And if the very Ieſuites (though arch-heretickes, and the fire-brands of ſedition) perhaps ſow ſome ſeeds of Chriſtianity amongſt them: How much more purely and plaine

ly,

ly, may the *English*, *Hollanders*, and other Professours, in time, performe it? Fourthly, if diuers parts of Europe, haue within these hundred yeares last expired, since the reuealing of Antichrist, and the dispersion of the mists of Poperie, beene so greatly illuminated: why may not (specially after the generall calling and conuersion of the Iewes, which wee continually expect, and pray for, and which shall be the *Enlining* and *Resurrection* of the world) the Americans, West Indians, and other Nations; yea euen in the Turkes Dominions, be enlightned? Rom. 11.12

Lastly, it is sufficient to conuince the world of vnbeleefe, and to leaue the Inhabitants without excuse, if onely the *Fame*, *Rumor*, and *Report*, yea the very

very *Sound* of the Gospell hath come vnto them: For they might haue enquired, trauelled, and proceeded further. But time and experience will cleere this doubt.

Chap. V.

Of a generall Apostasie from the Gospell of Christ.

THE third generall Signe, already past, is not onely the decay and ruine of the ancient and mighty Romane Empire, whereof now a name and a shadow, and not the tenth part of the Demaines and Dominions remaineth, that by the ouerthrow of it Anti-christ might arise, preuaile, and tyrannize; and the Turke likewise dominere.

2. Thess. 2.

Apoc. 13. 14.

2. Thess. 2. 3.

minere; but a generall, and almost vniuersall Apostasie, reuolt, and departure of all Nations, from the Gospell of Christ, partly to *Mahomet*, as we see is come to passe in the East parts of the world, and partly to the Romish *Anti-christ* as wee see verified in the Westerne parts. This Apostasie began *Anno Christi 606* (or thereabouts) Fore-runners whereof were, and foundations whereof laid long sithence, those proud, ambitious, and erroneus Prelates, that taught Iustification before God to proceed of mans workes; that taught inuocation, and worshipping of Angels and Saints; that brought in *Traditions*; adored Reliques; immodestly, and immoderately extolled single life, against Gods expresse

Apoc. 9. 1. 2.

Apoc. 13. 7. 8.

cap. 18. 3.

expreſſe Word, forbad meates, and matriages, defended the doctrine of Free-will in the work of our ſaluation, brought in an infinite number of old and idle ceremonies; yea, ouermuch magnified the Sea and Primacie of Rome. *Nemo repentè fit turpiſſimus:* The Myſterie of iniquity began in the Apoſtles times, and went on by degrees, and (at length) the venome and poyſon of falſe and damnable doctrine did infuſe and diffuſe it ſelfe into all the veines and vitall parts of the Church: ſo that that of *Iſaiah* is verified in the Romiſh Synagogue, *From the ſole of the foote euen to the head, there is no ſoundneſſe in it, but wounds and bruiſes and putrifying ſoares.* Neither ought this to ſeeme

Eſay 1. 6.

ſtrange

strange vnto vs, seeing that before the Incarnation of Christ, the like Apostasie befell to vs Gentiles, about the yeare of the world 2455, and continued about foureteen hundred yeares: and the like apostasie or reuolt happened to the tenne Tribes, *Anno Mundi* two thousand nine hundred sixty fiue, and lasted some thousand yeares. For it pleased God in his iustice by leauing men to their owne wils, and by sending them strong delusions, to vindicate and reuenge the contempt and refusall of his holy Gospell once offered vnto them, and sincerely Preached amongst them.

Chap. VI.

Of the reuealing and discouerie of Anti-christ.

2. Thess. 2. 3. Apoc. 11. 4 5. 6. chap. 14. à v. 6. ad 12.

THE fourth generall Signe already (at least in great part) accomplished, is the displaying and discouery of Anti-christ by the Ministery of Gods word, &c.

This *Anti-christ, Bishop*, or *Pope of Rome*, is that *Great Starre* (or Bishop) that whē *the third Angel* Apoc. 8. 10 *sounded, fell from heauen* (*i.* the Church) *burning, viz.* before his fall, as it were, *a Lampe, and fell vpon the third part of the riuers, and vpon the fountaines of waters: i.* Corrupted and poisoned the Church, and the Bishops, Pastors and Ministers of it. This is the *Angell of the bottome-*

lesse

lesse Pit: i. came from thence, and thither will returne, with all his fauourites & followers. This is the King of the *Locusts, i.* the Head and Prince of the Monks, Friars, Iesuites. This is that *Man of sinne; i.* nothing but sinne; yea a Teacher and Commander of it. *The Sonne of Perdition: i.* that is damned himselfe, and draweth innumerable with him to the same destruction. *Hee opposeth himselfe, and exalteth himselfe aboue all that is called God: i.* Kings, Emperours, Princes, and Angels, that are in Scripture oftentimes styled *Elohim*, or Gods. *Hee sitteth in the Temple of God, i.* (as most Interpretors, old and new, expound it) *the Church of God*, because it was a true Church, and is so reputed; and a true Church lur-

Apoc. 9. 11

2. Thess. 2 3. *Passiuè & actiuè.*

Ver. 4.

Psal. 82. 1.

keth amongſt them: *Shewing himſelfe that he is God:* that is, not onely aſſumeth to himſelfe the title of God, *viz: Holineſſe*, and ſo to be called; but taking vpon him power to *Change* times, *Place and diſplace* Kings; *Forgiue all* ſinnes; diſpenſe with the degrees of Marriage forbidden in *Moſes* Law; *To command the Angels:* to allow all villany, and (without controule) to do what he liſt. *His will* ſtandeth for a Law: And forſooth the Holy Ghoſt dwelleth in his breaſt; and he cannot erre (*viz.* but damnably.) His *Seate* is the new *Babylon*, i. *Rome*, that is *ſeated* (or was ſo in Saint *Iohns* dayes) vpon ſeuen knowne Hils, and then raigned ouer the Kings of the earth; for ſome 250 Prouinces and Kingdomes, were ſubiect

to the Romane Emperour. In a word, all the Popes from *Boniface* the third, vnto the now Pope *Paulus quartus*, are that great Anti-christ, in a continued seate, succession, tyrannie, false doctrine, and Regiment, that Saint *Paul*, and Saint *Iohn* so much speake of.

He hath bene reuealed some three hundred yeares agoe, by worthy *Iohn Wickliefe*, and others: But specially and notably from *Anno Christi* 1517, vntill this present date 1615, by Apostolicall *Martin Luther*; and by many most learned, holy, and famous Doctors & Pastors in *Germany*, *France*, *England*, *Bohemia*, and other Countries and Kingdomes. The light of the Gospell, and the exact knowledge of the fountaine Lan-

guages, hath, and daily doth, discouer, dispell, and scatter, the darknesse, shades, mistes, and cloudes of Poperie. God (in mercy) continue and increase, amongst vs the number of such worthy instruments, and grant that these flying Angels, may, without interruption, passe through the middest of this (*European*) *Heauen*, and Preach the euerlasting Gospell to all Nations, Languages, and People, and that they may speedily and zealously embrace and retaine it, *Amen*.

Apoc. 14.6

Chap. VII.

Of the great persecutions vnder the Romane Anti christ.

THe fift generall Signe, already (at least for the most part)

part) accompliſhed, are the great perſecutions, maſſacres, murders, warres, poiſonings, rackings, excommunications, baniſhments, impriſonments, and all kind of cruelties againſt Proteſtant Princes, Prelates, Paſtors, Profeſſours, Churches, Kingdomes, Prouinces, vnder the Romiſh Foxe, Wolfe, Antichriſt, and his Butcher-like and bloud-ſucking followers; eſpecially (ouer all Europe) in theſe laſt hundred yeares immediately expired. Their Religion is rebellion, their faith is faction, their badge is bloud. Rome hath been, & (to their power) yet is, the Shambles and Slaughterhouſe of the Saints. How many hundred thouſands of Chriſtians in Europe hath not that viperous and bloudy generati-

Apoc. 18. 24.

on ſlaine and deſtroied? But we ſee and hope that the moſt part of theſe troubles are ouer-
Apoc.6.11 blowne; that the Church hath and ſhall haue a further reſt and
Mark.13.7 breathing time: that the Papiſts ſhall be drunk in their owne bloud, and Babylon ſhortly bee burnt with fire. And admit that the Romaniſts (for our tryall, or, to puniſh our coldneſſe and remiſſeneſſe in the profeſſion of the pure worſhip of God) practiſe, or attempt ought, in Germany, France, the Low Countries, or, our ſecure, England; yet wee truſt it is but a *Lightning* before death: and a principall meanes to put an edge to our prayers; to ſcowre off the droſſe of our drowſineſſe, and to enkindle the zeale of Proteſtant Kings, Dukes, Paſtors and Profeſſours

Professours against them, to their fatall and vtter ruin; which the Almightie grant, for Iesus Christ his beloued Sonnes sake, *Amen.*

And thus much of the generall Signes of the last day, perfectly fulfilled, which is the first part of the Treatise.

The

The second part of the *Booke touching mixt Signes in continuall motion.*

Chap. VIII.

Of the vanity, corruption, and manifold abuse of the creatures.

THe first generall mixt Signe in continuall action and motion, is the vanity, decay, mortalitie, and maruellous abuse of the creatures, daily growing and preuailing vntill the consummation

mation and end of the world. The world waxeth old as a garment; it, and all the parts of it, fade, waste, consume, and draw toward their fatall *period*. All things (by sinfull, licentious, and rebellious man) are abused, peruerted, mis-applyed (against the Creators scope, and the creatures desire) to vnlawfull, or immoderate profite and pleasure; yea to reuenge, and open persecution. The *Sunne* and *Moone*, those two great *Eyes* of heauen, are often darkened, and fearefully eclypsed, and (as learned Astronomers haue obserued) many thousand miles neerer the earth then in times past. The Planets and the other *Starres*, like so many *Candles* and *Spangles* in the heauens, are much decayed in their vertues and operations, and

The Sun & Moone.

Starres.

and by hurtfull effects and influences, often annoy corne, man, beasts and plants.

The Aire. The *Aire* that we breath in, is oft troubled, infected, and consumeth into cloudes; and many frightfull and ominous sights appeare in it.

TheEarth. The *Earth*, the common mother of vs all, is many waies cursed, it is sore weakned, shaken eft-soones by earth-quakes, the Sea oft encroacheth vpon it, and marreth the beauty of it, deadly dampes proceed out of it: it is in many places much more barren then in former times; or else aboundeth with weeds, thornes, and vnprofitable things.

The Sea. The *Sea* ebbeth and floweth, it corrodeth and eateth vpon the firme *Continent*, roareth, is tempestuous and vnquiet, and drowneth

drowneth both men and Ships.

Riuers are often dryed vp, and change their channels. Waters.

In *Plants, Hearbs, Trees*, there is not the same vigor, efficacy, seeding, and medicinable vertue, which was in times past. Plants.

Men are not so tall of stature, not so long liued, not so strong as in the daies of old: They are more fraile, feeble, mortall; and though they are more illumined, more witty, and learned, by many degrees, then in old time; yet they generally are more crafty, wicked, mischeiuous: they haue science, but not so much conscience. Men.

Excesse in *Building* and *Apparell, sunt ægræ Reipub. indicia*, that is signes of a sick state: They serue rather for shew then substance, and are more glorious Building.

ous then lasting. *Many Chymnies* and *little Smoake*, faire houses and small hospitality; gallant houses and great enclosures, often eate vp men, and dispeople the Land.

Apparell. *Apparell* is vsed more for neatnesse then necessity, for garishnesse then seemelinesse; faire fethers make farie fooles, and now a dayes apparell maketh a man: For *matter*, men (and especially the woman-kind) that often carry all their riches on their backes, and that haue decked bodies but deformed soules, exceed their calling and ability, they cut not their coate according to their cloath; and this the poore Tenants finde and feele. Alas poore soules! And as for fashion and forme (now the Fashions kill an horse) the French,

French, Spaniſh, Italian, and euery new fangled forme, is in requeſt. If they were as monſtrous in their bodily ſhapes, as they are prodigious in their attire, all men might iuſtly wonder at them, and abhorre them. The Peacock is a goodly Bird but hath foule feete: and they that affect fineneſſe in apparell, neglect the ſanctification of the ſoule; and (in a word) the leuity of Apparell, doth argue the lightneſſe and changeableneſſe of the mind.

Marriages are more deſired for riches then Religion, for goods then goodneſſe; and the face is more reſpected then grace; but like beginnings haue like endings, and like cauſe like effect, like parents, like poſterity.

Marriages

Genus & forma ſine re vilior alga eſt.

In

Diet. In *Diet* many great and rich men obſerue no time, order, meaſure; they looke that the meat be rather toothſome then wholeſome; they pamper the body but pine the ſoule; they ſtuffe themſelues but ſterue the poore; hence enſue ſurfets, ſickneſſes and vntimely deaths.

Drinkes. And touching *drinking*, men were neuer ſo much giuen to immoderate drinking, and to be drowned in drunkenneſſe, as in this dropſie age: not the fiery *Tragon* (yet there are too many ominous fires) but the watry *Trigon* raigneth: Men make their bodies Tuns to receiue the Wine and the Ale, and when the Wine and Ale is in, the Wit, yea Grace is out: They drinke away all grace out of their hearts, money out of

of their purſes, honeſtly out of their liues, and oftentimes die, and are damned in their drunkenneſſe.

And that *Indian*, and coſtly, weed, now onely and commonly in requeſt, whereof ſo many thouſands liue (and yet they ſell nothing but ſmoake, that though it came not out of the bottomeleſſe pit, it leades many into it) I meane that ſmoaking and deuill-choaking *Tobacco*: For if the ſmoke or vapour that came out of the liuer of a Fiſh could driue the deuill out of *Tobias* daughter: Of how greater force is the *Nicotium* or *Tobacco*? This Simple and Drugge ſerueth to dry vp the drunken dropſie, that men may gull in the more drinke. It is a nourriſher of luſt and drunkenneſſe, yea Tobacco. Tob. 6. 16. 17.

of all idleneſſe and prodigality, and a ſhortner of the life, rather then a lengthner of it. - *Docet experientia rerum.* O would ſome ſtraite and ſtrict Statute were made againſt this waſte-time and waſte-mony Tobacco: for now it is a raging and vnruly euill, better beſeeming Pagans then Proteſtants.

Chap. IX.

Of the daily weakening and wounding of Anti-chriſt.

THe ſecond generall Signe in continuall and preſent motion is the daily weakning and wounding of Anti-chriſt and Popery in Chriſtendome, by Writing, by Diſputes, and by the *word* and the *Sword*. *The breath*

breath of the Lords mouth, i. the mightie and powerfull Preaching of the word of God *must consume him: viz.* by degrees and times. And hence it is, that the Pope and Papists are such deadly enemies to the sincere and plentifull Preaching of the Word. 2. Thess. 2. 8.

The three orders of *Angels*, i. of Pastors and Preachers, must reueale, prophecy the ruin of Anti-christ, and vnder paine of damnation, labour to reuoke the fauourites of Anti-christ from their pernicious errours and heresies. Reu. 14. v. 6. *ad* 11.

The Christian *Magistrates, Princes, Dukes, Iudges, Captaines*, &c. must and shall leade the Babylonians into captiuity, slay diuers of them with the sword; *render double* vnto these seducing idolaters; hate the whore, chap. 18. 6. chap. 17. 6.

make her *naked, eate her flesh and consume* her with fire: And this is in continuall execution; and both *Magistrate* and *Ministers, Captaines* and *Colonels*, are in the Scriptures commanded and enioyned to prosecute this businesse. God stirre vp their zeale and resolution; For *Cursed is he* that helpeth not the Lord against the mighty, or, that goeth negligently about the work of the Lord.

Iudg. 5. 23.

Ier. 48. 10.

Chap. X.

Of the falling of particular persons from the reuealed truth, and their returne to the errors of Anti-christ.

THe third generall Signe, in continuall motion, is, that

that in the latter daies, certaine *shall depart from the faith*; some Princes, some Prelates, some Ministers, some Professours. They affect not, nor loue, the sweet and sugred Gospell of Christ, but rather delight and doate vpon sense-pleasing superstition; and hence being iustly forsaken of God, these ignorant and vnstable soules returne with the dogs to their former vomite, and with the swine to their wallowing in the mire of Popish defilements. 1. Tim. 4. 1. 2. Thess. 2. 11. 12. 2. Pet. 2.

These that thus fall away in this great light of the world, whether to *Anti-christ* or to *Epicurisme*, and *Atheisme*, are *Comets* soone consumed, and not fixed *Starres* that alwaies abide in the Firmament. These are like *Chaffe* blowne away with

Pſal. 1. 4. euery blaſt of trouble, but not good *Graine* that abideth. Finally, they are they that build their houſe vpon the ſandy foundation of mans inuentions, Mat. 7. 26 27. or at leaſt of *Hiſtoricall* and *Temporary Faith*; and therefore Math. 13. 20. & 21. as ſoone as the winds blow, and the waters flow, it falleth. For if they had builded it vpon the Rock Chriſt, and kept Faith and a good Conſcience, they had ſtood firme and faſt, like the Pſal. 125. 1 *Mount Syon, which ſtandeth faſt for euer and can neuer be remoued.*

But, thankes be to God, this wind ſhaketh no corne: though the Church of Rome gaine in one place, it looſeth in another: that which is gained in the ſhire is loſt in the hundred.

CHAP.

Chap. XI.

Of a generall corruption in life and manners, which is more to bee feared in theſe latter daies then corruption in doctrine.

THe fourth generall Signe in daily motion and encreaſe, is the invndation of all manner of ſinne and wickednesſe, and a generall corruption of mens manners. This plague raigneth and rageth: vices and abuſes creepe vpon men by ſtealth, by their contagion infect them, and paſſe from one to another. Our age is (as it were) the *Sinke* of all former ages, into which all filthineſſe runneth. The more Light wee haue, the more Lewd wee are: the more wee are warned, the

more wicked wee ſhew our ſelues. Men indeed haue a
2.Tim.3 1. *Forme* and profeſſion of godlineſſe, but deny the power thereof in their hearts. Men generally ſo now liue, as though there were no Iudge to call thē to an account, no heauen for reward, and no hell for puniſhment: and, as though the Preachers threates and thundrings were but ſcare-bugs; yea, as though God had granted out a genetall indulgence vnto all manner of ſinne.

Mat. 24.11 *Charitie* is waxen cold, yet ſelfe-loue aboundeth. Vſury by the Scriptures, all ancient *Fathers*, and *Councels*, condemned to hell, and in former generations ſcarce heard of, is now become a common Trade. O Legall, nay ô Lawleſſe theeues!

Might

Might ouer-ruleth *Right*; the poore is the rich mans booty. *Idleneſſe*, exceſſiue pride in apparell, blaſphemie, Saboth-profanation, lying, yea, and drunkenneſſe, abound and are vnpuniſhed. Theſe are priuiledged ſinnes, and ſeeme to haue ſome ſpeciall charter and immunity, yea impunity. But the iudgement of God ſleepeth not, and one day ſhall pay for all. What ſhould I ſpeak of fraud, deceit, filthy liuing, back-biting, malice, enuy, and going to the Law (to feed the greedy Griffins) for euery trifle? Men (in a manner) mind nothing but eating, drinking, buying, ſelling, building, marrying, and giuing in marriage; planting, ſetting, &c. not dreading the laſt day (though neerely approaching) much Luk. 17. 26. 27. 28.

much leſſe preparing themſelues by faith and repentance, againſt the ſecond comming of our Lord Ieſus. But when *they* 1. Theſſ. 5. 3. *ſhall ſay peace, peace, ſudden deſtruction ſhall come vpon them as the trauaile vpon a woman with child, and they ſhall in no wiſe eſcape.* Finally, there is no truth in mens promiſes; whereas in time paſt euery mans word was thought as good as an Obligation. There ſeemeth almoſt *no faith left vpon the earth,* whether we reſpect God or man: Good men decay and euill men abound; yea, one may with better like and applauſe liue *looſely* then *Religiouſly:* For euery religious man (though neuer ſo diſcreete) ſhall vſually bee miſtermed a Puritane, a Preciſian, a Schiſmatick, a factious and ſeditious

seditious person. And alas! what ill haue these honest and harmelesse men done? or who are these that so exclaime and declaime against them, but *Libertines, Atheists, Papists, Drunkards, Gamesters, Epicures,* and the like, whose tongue is no slander? What shall wee conclude of all these, and the sinnes of all Callings and Trades, in Church, Family, and Commonwealth, which would bee too long now to recite, All these daily and wonderously encreasing, doe presage and euince that the end of all things is at hand; and therefore wee should bee *sober, and watch and pray, but aboue all things haue feruent charity amongst our selues.* 1. Pet. 4. 7. 8.

For as vlcers and bodily diseases A similitude.

eaſes comming thick, and members out of ioint, are fore-runners of death neere at hand: ſo theſe common and prodigious offences and ſcandals euidently argue, that the day of the Lord is not farre off.

It ſhall bee our wiſedome, and good for vs in this common peſtilence of Manners, to get and preſerue the Antidotes and Counter-poiſons of faith and a good conſcience; that though wee liue in an euill world which will grow worſe and worſe, yet wee bee not infected by it: And it is the greateſt try-all, yea and the higheſt commendations for any man to bee godly, good, and deuout, amongſt thoſe that are openly wicked: For it ſheweth that grace

grace in him is more strong to preserue him, then wicked and profane men to poison, or peruert him.



The

The third part of the *Booke touching generall Signes yet for to come.*

Chap. XII.

Of the vtter ruin, sacking, and burning of Rome, the seate of Anti-christ.

THe first generall Signe of Christs comming, that is yet not begun, is the ruin and vtter desolation of the Citie *Rome:*
Apoc. 16. 10 For the *Throne* of the Beast must grow darke; *Babylon must fall, it must*

must fall and come into remembrance before God: at one *instant* must her plagues come, *viz. famine, mourning, death*; it must be burnt with *fire*, and all her pretious things, all her Musicall instruments, and idoll furniture be wholy consumed, and euer after vnto the comming of our Lord, *Babilon* must be an *house of deuils*, and a *Cage* of euery *hatefull* and *vncleane Bird*: Some of the ten Hornes: *i.* one of the last Emperours, or some valiant Duke, must be the chiefe instrument to execute Gods fore-determined vengeance vpon her. The Romanists and Italians and others, that are willed to *come out of Babell*, and to render *Double* vnto the Whore for that she had *done vnto them*, shal assist the principall instrument.

Apoc. 18.8

Ver. 12. 13.

Ver. 2.

Ver. 6.

That

That Rome shall (literally vnderstood) bee vtterly desolated before the end of the world; not onely all Protestant Interpreters of the Reuelation hold, but also the *Sibylla*; yea diuers chiefe Papists, as namely, *Vega*, *Ribera*, *Bellarmine*, the *Rhemists*, and others confesse.

Lact. de diu. præmio. lib. 7. c. 11.

Touching the yeare and point of time, when Rome shall bee destroyed, albeit wee dare not (as some doe) determine of some thirty yeares hence, and some more probably of a shorter time, yet we are perswaded that it is neere at hand, and (perhaps) much neerer then most imagine. For the power of the Pope in forraigne Kingdomes is much lessened; his *authoritie* in ciuill causes euery where falleth to the ground; yea in his owne

The time of the burning of Rome.

owne Dominions, in *Venice, Florence, Millain, &c.* Many that haue beene by him seduced beginne to kenne and *smell him* out; To speak nothing of England and other Protestant Kingdomes that haue wholy forsaken him. Now let vs come vnto some forcible reasons and arguments, whereby wee may make strong our assertion.

I. Reason.

All Kingdomes and States haue their set *Periods* and *Fatall* yeares, which being expired, they must needs fall and come to naught, and lightly in the space of 500 yeares there is seene an alteration in all States, and why not in Rome?

II. Reaſon.

All tainted, vnſound, and putrified bodies, hauing the beginning and matter of their deſtruction in themſelues, do at length (though no man hurt them) vaniſh and die: But Rome and Popery, is ſuch a tainted, vnſound, and rotten body; yea an old wind-ſhaken and ruinous houſe; which though the Ieſuites, and others, ſeeme to prop vp for a ſeaſon, yet downe it muſt, and fall it will, and ſo let it in Gods name.

III. Reaſon.

Eaſterne Babell in Chaldæa, a figure of this Romiſh and new *Babell*, is long ſithence fallen (though

(though in villany, cruelty, and idolatry nothing comparable to it) and therefore it must needes come to desolation. The Type and the Arch-type, must needs answere and agree. Babylon in Chaldæa was laid waste by the Medes and Persians, and so shall Rome bee by the Christian Princes.

IIII. Reason.

God, that is truth it selfe, and whose absolute threatnings are alwaies executed, hath fore-told a secular ruin of Rome; therfore it must needs come to passe. Apoc. 18.21

V. Reason.

God is infinite in power, and able to bring it to passe, there- Apoc. 18.8

fore it is not impossible, though in our weakenesse, wee doe, and may, cast many doubts.

VI. Reason.

Romish Babel is already fallen in many Countries, Kingdomes, Prouinces, and States, of Europe, *viz.* in *Germany, Heluetia, Polonia, Bohemia, Hungaria, England, Scotland, Ireland, Denmarke,* in diuers Prouinces of the *Lower Germany,* and in a good part of *France,* &c. And why shall it not by the like reason (in due time) fall in *Italy, Spaine, Portugall, &c. Pariũ similis est ratio.*

VII. Reason.

The sinnes, treacherie, idolatry, cruelty, pride, blaspemy, lust

luſt and abominations of *Rome* are ſo ripe and growne to ſuch an head and impudency, that they ouercome the patience and long-ſuffering of our Lord, and prouoke and enforce him to deſcend vnto viſible and horrible execution, and reuenge: For the iuſt Iudge of the world muſt needs *doe Iuſtice*, and bee auenged of his enemies: Let vs therefore ſay, *Exurgat Deus & diſſipentur inimici.* i. *Let God ariſe and let his enemies bee diſperſed.*

Gen. 18.

Pſal. 68. 1.

VIII. Reaſon.

The Anti-chriſt doth with all maine and might (whatſoeuer the *Foxe* pretendeth) ſet and oppoſe himſelfe againſt our Lord Ieſus Chriſt, againſt his Goſpell, Diſcipline, Church

and Members; Therefore our Almighty IESVS cannot but confront and confound this his Arch-enemy.

IX. Reason.

Ab euentu. The wailing and lamentation of the (Popish) Kings, Marchants, Marriners, &c. beholding a farre off the burning of Rome; and contrary-wise the reioycing of the *Prophets* and *Apostles (per prosopopeiam)* and of the *Pastors* and Church of God, for the desolation of Rome when it is come to passe; demonstrate the certainty of this future Iudgement.

Apoc 18.9 11.17.18.

Apoc.18. 20.

Lastly, certaine of the neerest fore-runners of Romes ruine. First a suddaine departure of many Christians out of Rome, by

by the instinct of Gods Spirit; like wherevnto was that of the godly Iewes departing from Ierusalem, a little before the Siege of it. Secondly, a diuision of the Citie (or Cittizens) into three parts; a figure whereof was the diuision of Tongues when the Tower of Babell was destroyed. Lastly, a most terrible and ominous *Earth-quake, Such as there was neuer since men were vpon the earth,* doe euidence it, and will giue the godly the watch-word.

Gen. 11.

Apoc. 16. 18.

Chap. XIII.

How after the destruction of Rome the Papists, and louers of the whore, shall practise, by violence, vtterly to roote out all Christians, but shall bee finally and vtterly ouerthrowne.

A Second generall Signe of Christs comming, not yet begunne to bee fulfilled, is the vtmost indeuour and practise of the Romanists (that shall suruiue when Rome is burnt) to roote out and extinguish by the sword, all Christians: And this cleerely appeareth, out of the 19 chapter of Saint *Iohns Reuelation*, and by the consent of diuers learned and iudicious Interpreters.

The *Beast* (*i.* the second beast the

the Pope) and the (Popish) *Kings of the earth, and their Armies* (viz. huge and many) *gathered themselues together to make warre against him that sate on the Horse* (i. Christ, and Christian Princes his Instruments) *and against his Army*, 1. All Protestant Souldiers. But behold, and wonder at the euent, and giue the Lord the glory of the victory: The Protestants shall *Eate* (i. destroy) *the flesh of* (Popish) *Kings, Captaines, Mighty men, of horses, horse-men, bond, free, great small: Then the beast and the false Prophet shall bee taken. So perish all thine enemies ô Lord; but let them that loue thee, bee as the Sunne when it goeth forth in his might.* Apoc. 19. 19. Vers. 18. Vers. 20. Iudg. 5. vlt.

So you see that the Papists shall seek by a generall consent, to

to recouer their ruines and regaine their losses, but with no successe; yea with their fatall ouerthrow: It is no striuing against the Lord.

Chap. XIIII.

A third generall and memorable Signe of the approach of the last iudgement; namely, the conuersion of the Iewes.

A Third generall and eminent Signe, not yet fulfilled,
2.Cor.3.15 is the generall *Calling, and Gathering* of the whole Nation of the Iewes vnto the faith, and into the Church of Christ: And
Isay 59.20. this is pregnantly gathered of Scripture: *Ioh.*10.16. *There must*
Rom.11.25 *be one Fold* (of Iewes and Gentiles) *and one Shepheard. Euery Tribe*

Tribe muſt mourne apart, for Chriſt (by them crucified) *the parents* (by the Sword of Gods Word, at leaſt) *muſt thruſt through the falſe Prophet when hee Prophecieth: The Prophet ſhall bee aſhamed of his viſion* (i. his falſe doctrine) *lay aſide his rough garment* (taken vp by apiſh imitation of the true Prophets) *and returne to his former huſbandry*. Then ſhall wee ſee (in earth) *The holy Citie new Ieruſalem, comming downe from God out of heauen, prepared as a Bride adorned for her Huſband:* whereof ſo many glorious things are ſpoken in Scripture, and literally to be vnderſtood in many points.

Zach.13.2. chap.13.3. Ver.4. Ver.5. Apoc.21.2.

Theſe vpon the fame and brute of their firſt conuerſion, and the report of their purpoſe to

to returne into their owne Country; neere whereunto, and in the Confines whereof many of them dwell, shall bee assaulted by the great *Turke*, the King of the North, who with all his forces shall endeuour to extinguish them, and kill euery mothers sonne: so *that there shall bee such a time of trouble to them, as neuer was since there was a Nation, euen to that same time*; But then *Michaell the great Prince*, i. The Lord IESVS or his mighty instruments, shall *Stand vp* and (finally) deliuer them. None of all these Prophecies are yet performed, therefore they must, of necessity, be fulfilled in their appointed times.

Dan.11.44 45.

Chap.12.1

The Iewes being once conuerted, shall bee a most famous, reformed,

reformed, and *Exemplary Church* of all the world, and all Nations shall flow vnto it, and it shall bee, as it were, a visible heauen vpon earth; but it shall not (perhaps) many yeares continue. For the further proofe of their further conuersion (to omit sundry glorious promises of God in *Esay*, *Ezechiel*, the *Psalmes*, and which are thought hitherto but in (small) part to be performed) I alledge these reasons ensuing. Isay 2. 2.

I. Reason.

The Apostle S. *Paul* inferreth that the Iewes are not vniuersally forsaken, because hee being an Israelite, and of the Tribe of *Beniamin* is not forsaken. Rom. 11. 1.

II. Reason.

II. Reason.

A pari. The same Apostle saith, that there is a *Remnant* reserued, and as it were some seed of election Ver. 5. in the multitude, though yet not seene nor discerned.

III. Reason.

The calling and conuersion of some Iewes to the *Christian Faith* in all ages, doth conclude that the Iewes are not wholy forsaken, but are rather the first fruites of a greater *Harueſt*, and the Fore-runners of a greater *Conuersion*.

IIII. Reason.

The *First Fruites, viz.*, the holy Patriarkes are *holy*, and therefore

fore the *Lumpe*, *i.* the multitude of them for the time to come, *is holy: The roote (Abraham) is holy*, and therefore (ſome) *Branches*. Rom. 11. 16

V. Reaſon.

It was a ſpeciall end of *Pauls* Miniſterie *to winne* his Country-men the Iewes; and it is (or ought to bee) the ſcope of our zeale and good example, to gaine them: But this end and ſcope, being of God, cannot be vaine and fruſtrate. Ver. 13. 14.

VI. Reaſon.

The *Fulneſſe* of the Iewes converted ſhall bee the *Riches* (the occaſion of knowledge & grace) of the world; and their *taking* (into the Church) *ſhall bee* Ver. 12.

Ver. 15. *bee life from death*, the reuiuing and ſpringing againe of the whole world conſiſting of Iewes and Gentiles.

VII. Reaſon.

Ver. 23. God can convert them and graft them in againe, therefore it is not impoſſible.

VIII. Reaſon.

Ver. 25. When the *Fulneſſe of vs Gentiles is come into the Church*, *id eſt*, ſome remaining Nations, as perhaps *Spaine*, *Italy*, *Portugall*, or the like Countries: then ſhall all Iſrael (*i.* a great or greateſt part of the Iewes) bee conuerted.

Queſt. 1. What ſhall bee the place of their calling?

Anſw. The Eaſterne and Weſterne

Westerne parts of the world in respect of Iudæa and that are neere vnto it.

Quest. 2. When shall they bee generally called?

Ans. When *Rome*, whose Idolatry so hindreth their conuersion, shall bee burnt, and the full number of ye Gentiles, that shall *prouoke* them, is come in.

Quest. 3. Shall the Iewes bee restored into their Countrey?

Ans. It is very probable. First, all the Prophets seeme to speak of this returne. Secondly, they shall no longer bee in bondage. Thirdly, God hauing for so many ages forsaken his people shall the more notably shew them mercy.

Chap. XV.

Of the extreme and finall desolation of the Turke and his Monarchy.

THe great *Turke*, who in *Daniel* is called the King of the *North*, and all his innumerable *Army*, shall in a place called *Armageddon* i. the Mountaine of Delight, Beauty, or Holinesse, or *Iudæa*, lying betweene the *(Syrian)* Sea, and the great Riuer *Euphrates*, bee vtterly confounded. For this Turkish *Gog* and *Magog* shall plant his Palace there; he shall *gather the* (conuerted) *Iewes to battell, he shall goe vpon the bredth of the earth, and compasse the Campes of the Saints about, and the beloued Citie: i.* Ierusalem,

Dan.11.40

Apoc.16. 16.

Dan.11.45

συναγωγας

Apoc.20.9

lem, or the Church of the Iewes: For he ſhall feare leaſt the Iewes, ſo infinite in number, gathering themſelues together ſhould come, or conſpire, to diſpoſſeſſe him of his (vſurped) Kingdome: wherefore he ſhall do his vtmoſt, vtterly to extinguiſh and roote out theſe (poore) Iewes: then there ſhall bee ſuch a time of trouble, as *neuer was heard of* (in that Nation) but *Michael* the great Prince (whether the Lord IESVS, or ſome powerfull Inſtrument of his) *ſhall ſtand vp* for his choſen, and deliuer them: *Fire ſhall come downe from God* out of heauen, and deuoure their enemies; that is, (as *Ezechiel* more fully ſpeaketh of the matter) though he *come like a ſtorme againſt the people of Iſrael,*

Dan. 12. 1.

Apoc. 20. 9

Ezech. 38. 9.

Ver. 16.

and as a *Cloud* to couer the land,
yet God will make a great and
19 generall *ſhaking in the Land of*
Iſrael; Hee will call for a *Sword*
22 againſt him, hee will plead
againſt him with *Peſtilence and*
with bloud; hee will raine vpon
him and his bands, and vpon
the many people that are with
Dan.11.45 him, *an ouer-flowing raine, and*
great haile-ſtones, fire and Brime-
ſtone. Finally, there he ſhall
come to his end, and none ſhall
helpe him.

He is an arch-enemy of the Lord IESVS and his Church; he beganne with the Romiſh Antichriſt, and why then ſhall not he bee confounded with him, or not long after him?

CHAP.

CHAP. XVI.

Of the false Christs, *and the false* Prophets *(their ministers) that shall arise in the last age of the world.*

EVEN as *(Tipicè)* betweene the death of Christ, and the destruction of Ierusalem, there arose false *Messiasses* in that generation: so correspondently, in the last generation of mankind, not long before the end of the world, there shall *arise false Christs* (that shal take vpon them the very person of Christ, and vsurpe his name) *and false Prophets* (*viz.* their Ministers) that shall say they are sent of Christ, that shall win credit vnto them, *and do great Signes and Wonders to deceiue (if it were possible) the* Mat. 24. 24.

very Elect. And this God ſhall ſuffer to come to paſſe, to try, proue, and make manifeſt, whether his elect people will aſſent vnto, and bee carried away with ſuch falſe Chriſts, and falſe Prophets, or no? And to vindicate and (ſpiritually) puniſh, in the Reprobate and Vnbeleeuers, the refuſall and extreme *contempt* of his ſweete and bleſſed Goſpell, Preached amongſt them, and offered vnto them.

2. Theſſ. 2. 11, 12.

Queſt. But how may theſe falſe Chriſts that ſhall bee raiſed vp by the deuill, in the laſt age (or how ſhall they) bee diſcerned and diſtinguiſhd, from the falſe Meſſia's before the deſtruction of Ieruſalem that drew great multitudes after them?

Anſ. Theſe laſt ſhall bee falſe Chriſts

Chriſts taking vpon them the *very name of Chriſt*, but the former were falſe *Meſſie*, that imagined Chriſt to be a meere man, neither did they aſſume vnto themſelues the *Title of the Sonne of God*. Secondly, our Lord Prophecyeth of falſe *Chriſts* that ſhall ariſe in the end of the world, and ſeduce, as well the Gentiles as the Iewes; but thoſe before the ouerthrow of Ieruſalem onely deceiued the Iewes. Laſtly, thoſe falſe *Meſſie* did ſhew forth no Signes or Wonders, and therefore could not ſo effectually deceiue others; But theſe falſe Chriſts, by fained Miracles, ſatanicall illuſions, and efficacy of errour, ſhall ſeeke to winne them credit and authority; and therefore of this time that ſaying of our Lords

shall bee, or may bee, (specially)
Luke 18.8. verified: *Shall the Sonne of man when hee commeth finde faith upon the earth?*

Quest. Shall the miracles of these false Christs and false Prophets bee true and Diuine, as those of our Lord IESV, and of the Apostles, were?

Ans. No: The Miracles done by CHRIST and his Apostles, were true miracles in matter and forme, hauing their beginning from God, setting forth the glory of God, and confirming the truth: But the Miracles of these false Christs and false Prophets, shall bee lying Miracles, illusions, or cunning conclusions, proceeding from the deuill; not profitable and wholsome, but rather pompous and pernicious, and tending onely

onely to confirme and maine-
taine lies and errours.

Chap. XVII.

Of the strange Euents, Signes, Prodigies, and fearefull wonders of the last age.

A Sixt generall Signe not yet fulfilled, but to come to passe, are prodigies, strange things, and ominous and most fearefull euents. These shall presignifie the change and end of all things to be euen at hand, in so much that the very *brute creatures* shall feele the power of Christ ready to come to iudgement. Of this sort are terrible *Sights* in the Aire, dreadfull *earth-quakes*, frequent and fearefull *fires*; *vpon the earth distresse* of

Luk. 21. 11.

Vers. 25

of Nations with perplexities, the Sea & the waues extraordinarily
26 *roaring: mens hearts failing them for feare, and for looking after those things which are comming*
Mat. 13. 8. Act. 2. 19. *on the earth: Famines, troubles, Wonders in heauen aboue, and Signes in the earth beneath bloud and fire, and vapors of Smoke.*
20. *The Sunne shall bee turned into darkenesse, and the Moone into bloud, before that great and notable day of the Lord commeth; the Starres shall fall downe from heauen: i.* either such in shew and appearance, or Meteors and blazing Starres. Of this sort also are thundring *Winds*, and troublesome *Tempests*, *inundations of waters*, excessiue *Raine*, drying vp of *Fountaines*, failing of *Beasts*, *Birds*, *Fishes*: vnequall and vnnaturall *Seasons*
Lact. de diu. præmio. lib. 7. c. 15.

of

of the yeares, *Winterly Summers*, and *Summer-like Winters*, extreme *barrennesse* of the earth, and horrible confusions.

Vse 1.

Let all good Pastors and Preachers fore-warne their hearers hereof, and when they perceiue the accomplishment of them, labour to awaken them out of their deadly lethargie by zealous and due application heereof.

Vse 2.

They much mistake the matter, and are fouly ouer-seene, that expect a *golden world*, and expect an heauen on earth, and an *exquisite* reformation of all things: whereas in so declining

a world, they ſhall ſee the Lord comming in the cloudes ſooner then this their dreame come to paſſe.

Chap. XVIII.

Of the generall and maruellous deadneſſe of heart, and ſenſeleſſe benummednesse of the laſt times.

A Seuenth generall Signe, ſhall bee a dead ſlumber, ſpirituall *Lethargie*, and a brutiſh *ſecurity* in all ſorts of people; which, though it hath bene in the time of *Noah*, not long before the vniuerſall *Deluge*; and in the time of iuſt *Lot*, at the deſtruction of *Sodom* and *Gomorrah*, and in other ages of the world; yet it ſhall moſt apparantly

Luke 17. 26.27.

rantly raigne and preuaile in the last age; So that no *Alarums*, no thundering *iudgements*, no strange *Sightes*, *Monsters*, *wonders*, *Doctrine*, *Counsell*, *Admonitions*, *warnings*, shall bee able to arowse and waken them from this sluggish and deafe security: They shall drowne themselues in pleasure and in drunkennesse, mind nothing but the world, wealth, oppression, reuenge: But the Sonne of man shall come to such, in an houre they wot not of, and shall finde them *sleeping*: *The day of the Lord shall come as a Thiefe in the night: For when they shall say peace and safety, then suddein destruction shall come vpon them as trauaile vpon a woman with child, and they shall not escape. Securitas initium calamitatis*: God giue

Mar. 13. 36
1. Thess. 5. 2.
Ver. 3.

giue vs grace, to watch and waite for that day, and to attend to the ſound of the Trumpet, that being found watching and wel-doing, wee may ſtand before the Sonne of man, and enter into our Lords ioy. *Amen.*

Luk. 21.36

CHAP. XIX.

Of the graduall, yet ſudden darkning of the lights of heauen.

THe laſt generall Signe is, not onely the wonderfull roaring of the Seas, but a graduall, yet ſenſible and ſtrange *darkening of the lights of heauen*; this is the neereſt generall Signe, and the more to bee heeded when it commeth: For preſently after ſhall come our LORD IESVS, who by the brightneſſe

brightneſſe of his comming, ſhall (vtterly) obſcure and hide the light of the *Sunne*, *Moone*, and *Starres*. Neither muſt this ſeeme incredible or impoſſible, for the like hath beene ſeene in time paſt (though not vniuerſally ouer the whole world, but in ſome kingdome and particular place of it) *At mid-day*, as Saint *Paul* went to *Damaſcus*, *he ſaw in the way a light from heauen aboue the brightneſſe of the Sunne, ſhine round about him and thē that iourneyed with him:* If it exceeded the brightnes of Sun, then it obſcured the Sun, and (as it were) put out the light of it. Act. 26.13.

Secondly, at the death of Chriſt, the Sunne was darkened and terribly eclypſed: *And darkneſſe was vpon all the land* (of Iudæa) *from the ſixt houre to the ninth:* Mat. 27.44.

ninthhour from noone to three of the clock in the afternoone.

Thirdly, strange and wonderfull sightes and prodigies were forerunners of the destruction of Ierusalem: and why not likewise of the end of the world?

Lastly, the poore Marriners and Seafaring men haue particular and lamentable experience of such darkenesse, when suddenly the storme ariseth, and all their lights are put out, and they oftentimes are ouerwhelmed. In Saint *Pauls* voyage to Rome, when hee and his company were exceedingly tossed vpon the Seas, neither *Sunne nor Starres in many daies appeared.*

Act. 27. 28.

Vse

Let us therefore as the children of the Light, and the day, *put on the Armour of light*, that

this

this darkenesse when it commeth discomfort vs not, much lesse bee a fore-runner of euerlasting darknesse, Amen.

CHAP. XV.

Diuers difficult and curious questions, soberly handled, and religiously resolued.

1. Question.

HOw, and with what truth, could Saint *Paul* in his time seeth, that the *ends of the world were come on them*: and S. *Peter* write that *the end of all things was then at hand*; seeing that from that time vnto ours, haue passed about one thousand sixe hundred yeares, and we certainely know not, how many

1. Cor. 10.

1. Pet. 4. 7.

yeares remaine to bee accompliſhed?

I Anſwere: Firſt, from Chriſts Birth (or Death) vnto the end of the world is counted but an age, or the laſt, though (perhaps) the longeſt, age of the world: Seeing wee are not to haue, nor expect, any new *Chriſt*, new *Goſpell*, new *Sacraments*, new *Scriptures*, new *Apoſtles*, new *Euangeliſts*, new *Miracles*; but content our ſelues with thoſe that Chriſt hath vnchangeably left vnto vs.

Secondly, this laſt age of the world is not confined and limited to a certaine ſtint and ſet number of yeares, as the former ages are, and were: becauſe wee ſhould alwaies bee prepared, and in continuall expectation when it ſhould end, otherwiſe

wise men would more delay and post of (from time to time) their conuersion vnto God: Therefore, as the last age of a man (to wit old age) cannot bee determined by a certaine number of yeares as the precedent ages of a man; namely, child-hood, striplings state, youth, and ripenesse of age can: Euen so the last age of the world, cannot be determined and defined by certaine and expresse yeares. *August.*

Lastly, as wee call the end of the yeare, not the last day but the last moneth, though containing 30 daies: So wee may, and doe, call the last quarter of the world, the end of it, though it be of longer extent then any age from the beginning of the world vnto Christ his Incarnation. *Chrys. hom. 33. in Iohannem.*

A ſecond Queſtion.

Whether that this world ſhall laſt and continue (at leaſt) ſeuen hundred yeares, ſeeing that in the 20 chapter of S. *Iohns Reuelation*, expreſſe mention is
Apoc. 20. made of two diſtinct thouſands of yeares; the former wherof, is thought to take his beginning at the raigne of the Emperour *Conſtantine*, and to end about *wicklieſes* time, *Anno* 1300, and in all this time the Church declined; and the ſecond millenarie, or thouſand, wherein the Church ſhall bee renewed and flouriſh, beganne onely (as it is collected) about the yeare of our Lord 1300, ſo that ſeuen hundred yeares yet remaine.

Anſ. True it is that mention

is made of two thouſand yeares, and diuers of the ancient Fathers did acknowledge as much, but miſ-vnderſtood, and miſ-applyed, the ſame, being carryed away with the errour of the *Millenarij*, that imagined that the people of God ſhould after the Reſurrection, liue a thouſand yeares in this world in pleaſures and ioyes.

But, I anſwere firſt, that it is not agreed amongſt Interpreters, when the firſt thouſand ſhould beginne, whether when S. *Iohn* wrote his *Apocalipſe*, or rather *Anno* 300 when *Conſtantine* beganne to raigne.

Secondly, for the Elects ſake, leaſt all fleſh ſhould periſh, theſe daies ſhall bee ſhortned, as well as thoſe of the Iewes miſerie at the deſtruction of Ie- Mat. 24.22

ruſalem were abridged: For the ſhortning of the former is a type and figure of the ſhortning of the latter. Now how many yeares, or, whether certaine hundred of yeares, God beſt knoweth (if not onely knoweth) and the end and iſſue will make manifeſt.

Thirdly, if the end of the world ſhould continue ſo long, and this ſhould be notified, and publickly ſignified to the world, they would take occaſion to liue much more licentiouſly, to deferre their repentance; yea, many would Atheiſtically inferre, that Chriſt would neuer come to iudgement: And therefore the Holy Ghoſt keepeth vs in ſuſpenſe, and ſtill in the Scripture telleth vs, that the *Houre draweth neere*, that the *Day is at hand*,

hand, and that the *Lord will come quickly*, to the intent wee should alwaies be ready.

A third Question.

Whether that the world shall end in the yeare of Christ two thousand thirty nine, that is some foure hundred and fiue and twenty yeares hence, seeing that from the beginning of the world, to that date, are accomplished the 6000 yeares of the worlds full continuance, figured (as diuers old and new Writers thinke) by the sixe daies of the creation.

Ans. First, from the six daies of creation to conclude of sixe thousand yeares of the worlds continuance, it is no certaine rule, or axiome, but onely a con-

iecture. And whereas Saint *Peter* saith, That *a thousand yeares with the Lord* (*viz.* being compared with His Erernitie) *is but as one day, and one day as a thousand yeares*; hee neither alludeth to the sixe daies wherein the world was created, nor doth determine how long the world shall endure.

2. Pet. 3.8.

Secondly, our confident perswasion is, that the world shall be consummate before this long date, for the dayes must bee shortned, otherwise if the world hold on his hold, there should no *faith* be left, or found vpon the earth.

Thirdly the *wise Virgins*, that is, the holy Professours of sincere Religion, shall *nictare*, *id est*, nod and slumber (though their *hearts* shall wake) and therefore they

Mat. 25. 6.

haue

haue no certaine knowledge of any yeare when the Lord will come to iudgement, otherwise they would the more rowse vp themselues. Luk. 12.39

Lastly, the sixt Angell hath already blowne, or sounded with the Trumpet, and when the seuenth shall but beginne to blow (which time is shortly expected) then the *Mysterie of God shall bee finished*, (*i.* the world shall bee ended) as hee hath declared to his *Seruants the Prophets*, *i.* will reueale to the godly learned Pastors and Ministers, who (no doubt) some of them will take speciall notice of it, that they may more painefully performe their Office, and more preuailingly stirre vp their hearers. Apoc. 10.7

A fourth Question.

Whether that the world ſhall end in the yeare of Chriſt 1699 or 1700, eſpecially ſeeing that from the time that the daily Sacrifice ſhall bee taken away, and the abomination of deſolation ſet vp, ſhall bee 1335 daies, which ſome interprete ſo many yeares, beginning the account in the yeare of Chriſt 367, when the Iewes, by the grant of the Emperour *Iulian*, repairing the Temple of Ieruſalem, were diſperſed by fire ſent from heauen?

I Anſwere, that moſt, and almoſt all Interpreters vnderſtand thoſe 1335 daies, not for ſo many yeares, but literally, for three yeares and an halfe, with the addition of 45 daies, in the end

end whereof *Antiochus* the chiefe enemy of the Iewes ſhould die; and being fulfilled in *Antiochus*, why, or by what reaſon, ſhould any man extend them further?

Secondly, it is generally held that (the doctrine and mention of the laſt iudgement excepted) that *Daniels* Propheeie endeth either at the death of Chriſt, or (at the furthermoſt) with the deſtruction of Ieruſalem.

Thirdly, Maiſter *Napier*, a learned Scot, counting the beginning of theſe 1335 daies (and interpreting them for yeares) *anno Chriſti* 360, will hauethe world to end, about the yeare 1695; But Maiſter *Brightman* maketh this date the beginning of the generall conuerſion and flouriſhing ſtate of the Iewes, which hee holdeth ſhall continue

continue diuers hundred yeares afterwards.

Fourthly, it was a receiued opinion that the world ſhould end 1588, and the euent deſcried the vanity of their collection: And why may not they erre (though they cannot ſo much erre comming neerer the end of the world) likewiſe, that define that the world ſhall certainely end betweene the yeares 1688, and 1695?

Laſtly, it is not for vs (ſpecially that liue not in the very laſt age of the world) *to know the times and ſeaſons, which the Father hath reſerued in his owne power*; therefore let vs not bee ouer-curious, but wiſe to ſobrietie.

Acts 1.7.

A fift Queſtion.

Whether (as ſome Phantaſticks are reported to hold and defend) the world ſhall end before the yeares of Chriſt 1630?

Anſ. Firſt, to arguments vnknowne wee cannot giue particular anſweres.

Secondly, this opinion is priuate and ſingular, and, perhaps, onely one man is the Author of it. *An ille ſolus ſapit?* who hath told him?

Thirdly, all the remaining Signes, not yet begunne to bee accompliſhed, cannot, in any probability, bee fulfilled in ſo ſhort a ſcantling of time; or, if they can, let him aſſigne the particular yeare of Romes ruin, of the Iewes conuerſion, of the comming

comming of the falſe Chriſts; if he cannot reſolue vs in the ſmaler point, how ſhall wee credit him in the greateſt?

Laſtly, when the Iewes are conuerted, it is moſt likely they ſhall (at leaſt) continue glorious on the earth for one generation, that Gods mercy may more euidently appeare, and that all the world may take ſufficient notice of their generall calling, and herevpon be either conuerted or (at leaſt) conuicted.

A ſixth, and more materiall Queſtion.

Whether the very age (which
Deu.15.16 ſome, reckoning according to the Iubile account, reſtraine to 50 yeares) wherein our Lord ſhall

shall come to iudgement, either newes, or, hereafter may, or shal be; reuealed to any; especially seeing that our Lord, speaking of the Signes of the last daies saith; That *this generation*, (*i.* the age or time of a mans life) *shall not passe vntill all these things shall be fulfilled?*

Ans. I answere, First, that to restraine a generation, or, age of a man, to 50 yeares, may seeme too short an account; rather 70 or 80 yeares may make a generation.

Secondly, the age wherein Christ shall come may bee knowne, because our Lord onely excepteth the day and houre.

Thirdly, the Scripture expressely saith, that in that age in which the false Christs and Prophets shall arise, all shall bee fulfilled.

Lastly,

Apoc. 10.7

Lastly, when the seuenth Angell shall begin to blow, the Mysterie of God shall be finished, &c.

Chap. XXI.

The wholesome Application, and profitable Vses of all these Signes and Fore-runners.

I. Vse.

HERE are condemned *Aristotle* and his followers, who imagining that the world had no beginning, held that it should neuer end.

Secondly, here are taxed all Atheists and Scorners, that either will not beleeue, or be perswaded, that there shall bee a second comming of Christ, and an end of this world; or else, with

with those scoffers in Saint *Peters* time, say; *where is the promise of his comming?* These bee like vnto one *Manlius* who said; *Non alium vidêre patres, aliumue minores aspicient.*

II. Vse.

The doctrine of these Signes serueth to check and reproue all Curiosists and rash Spirits, that by coniectures, Arithmeticall numbers, and misapplying and wresting of the holy Scriptures, seeke to search out, yea to determine the day, as *Bellarmine* (by consequence) doth: For he, mis-vnderstanding the Scriptures both of *Daniel* and the *Apocalipse*, touching the continuance of Antichrist, doth hold that the imaginary Antichrist

which hee and his followers yet expect to come, ſhall raigne iuſt three yeares and an halfe,
Dan.12.11 12. and that iuſt in the end of them Chriſt ſhall come to iudgement, or (at the vtmoſt) there ſhall bee a diſtance of 45 daies for warning and preparation; ſo that by this account a man may know the very day of the laſt iudgement, which Chriſt in his humility knew not, and which the heauenly Angels are ignorant of. Let vs content our ſelues with the knowledge and practiſe of things reuealed, and and in other matters be wiſe to ſobriety; otherwiſe if wee come too neere to the *Arke* of Gods ſecrets, wee ſhall bee conſumed; if wee come too neere to this *Flame* wee ſhall bee burned: Let vs not approach too neere this

bottomelesse pit, least wee bee drowned.

III. vse.

The meditation of the comming of Christ, of the neere approach of it, and of the terrour of the last iudgement, must awaken vs from the slumber of security, and spurre and stirre vs vp to amendment of life, to prayer, sobriety, and watchfulnesse, that we be not taken tardy nor found vnready, but waking and wel doing. And the lesse that the point of Christs comming is knowne vnto vs, the more let vs watch, and prepare our selues. Let vs liue well and we shall die well, and as we die and make our last end, such shall our iudgement bee at the Mat. 13. 33 35.

last day. Finally, let Saint *Hieromes* holy and blessed meditation bee ours also, that euery one of vs may say with him; *Quoties diem illum considero, &c.* that is; *As often as I consider that day I tremble in all my body, for whether I eate or drinke, or what else soeuer I doe, me thinkes I alwaies heare that terrible Trumpet alwaies to sound in my eares; Arise yee dead and come to iudgement.*

Hier. in Math.

IIII. Vse.

Seeing that our Lord in his loue towards vs, hath left vs certaine Herbingers, and Forerunners, of his second comming, for our full redemption, and for our inauguration into the Kingdome of heauen, let vs search the Scriptures, and take

due

due notice of these Signes, and the accomplishment of them; and the neerer that that day approacheth, so much the more let vs hold vp our heads: For the glory, happinesse, triumph, and immediate fellowship with the blessed Trinitie, the Father, Sonne, and Holy Ghost, wee shall then enioy, shall infinitely exceed (whether wee respect quantity, quality, or continuance) all the troubles and trials of this mortall and miserable life: And the serious meditation hereof will make vs hopefull and patient in all afflictions, and when death approacheth, make vs willing to goe to God, and to cry come Lord Iesus, come quickly, *Amen, Amen.*

An effectuall Prayer *according to the argument, and containing the Summe of the whole Treatise.*

LORD our God, and most mercifull Father, thou art indeed great and terrible, of pure Eyes, and canst not behold euill: Hardning, blinding, forsaking, punishing, and in thy Iustice taking vengeance on thy aduersaries, and art in thy wrath a consuming fire, and art notwithstanding, in thy onely begotten and

Nah.1.2.

Heb.12,29

and moſt deerely beloued Son IESVS CHRIST, a moſt louing, gracious, and kind Father to all thy Church and children, not wiſhing, much leſſe working, their miſery, ruin, and deſtruction; but calling, iuſtifying, ſanctifying, directing, protecting, and glorifying them; yea, thou doſt moſt louingly forewarne them of the euils to come, and in the midſt of their miſeries and diſtreſſes, aſſiſt, comfort, ſuſtaine, ſupport, and deliuer them. This *ſweete Ointment* & perfume of thy mercies doth draw vs after thee, & theſe thy high, and altogether vndeſerued, fauours, wee confeſſe and acknowledge with all thankfulneſſe, and acclamation. And more particularly, ſeeing that thou in thy wiſedome (to check and

Pſal. 46. 1.

Cant. 1. 3.

and correct, our vaine curiosity, & rash presumption) doth conceale & keep from vs the know-
Mar.13.32 ledge of the set houre, day, yea yeare, when the Sonne of man shall come to iudgement; that wee should be ready and prepared at euery moment, and with-
Luk.21.25. 26. all, that we (after the manner of the wicked thy enemies) should not bee suddenly surprised, nor distressed and perplexed with feare and astonishment, but bee
Mar.24.32 encouraged in wel-doing. And that wee should gather certaine signes of the Summer of solace, and Harueſt of Happinesse at hand; and that we should be preserued from all atheisme, doubting, mis-beleefe, thou hast in thine vnspeakeable mercy, left vs in the sacred Scriptures sundry generall and vndoubted

Signes,

Signes, tokens, and *Fore-runners,* of the last Iudgement: Wherof diuersare already past, as the destruction of the foure mighty *Monarchies*; the desolation of *Iudea* and *Ierusalem*, the extinguishing of the large Romane Monarchie, whose power & Maiesty hindred the comming of the Romish Antichrist; the vniuersall and solemne Preaching of the Gospell by the Apostles and their Assistants and Successours vnto all Nations; Finally, the reuealing, yea, generall weakning & wounding of Antichrist: And whereof some are yet in continuall motion and progresse, as the reiection, and dispersion of the Iewes; the invndation and deluge of all impiety and iniquity; the vanity, abuse, corruption, and decay of the

2. Thess. 2. 6.

Mat. 24. 14

2. Thess. 2. 8.

Rom. 9. 27. 31.

Rom. 8. 22. 23.

the creature: And whereof certaine remaine yet to bee accompliſhed; namely, the ruin of *Rome*; the ouerthrow of *Mahomet* and his *Alcaron*; the generall calling and conuerſion of the *Iewes* vnto the Chriſtian faith; &(that which is the plague and poyſon of the declining, apoſtaticall, contemptuous and vnthankfull world) in the laſt age of the world, the ariſing of *Falſe Chriſts and falſe Prophets*, their inſtruments, that ſhall ſhew great (Diabolicall) Signes and Wonders; inſomuch that (if it were poſſible) they ſhall deceiue the very elect: Laſtly (neere the point of Chriſt his glorious appearance) the ſtrange, ſudden, and fearefull dimming and darkning of the *Eyes, Lamps, & Lights* of heauen; therefore bee thou

Rom. 11. 25 26.

Mat. 24. 21

Ver. 29.

entreated

entreated (most mercifull Lord) to enlighten all our blind vnderstandings, to mollifie, purge, & prepare all our hearts, and effectually to stir vp and rectifie all our wils, desires, affections, that wee may make true, godly, and seasonable vse of all these soundings of the trumpets, and fore-running signes. Grant vs grace, that by the due obseruance of the signes expired, and in continuall act, wee may certainely expect and waite for the performance of those, that are promised, and yet for to come: *Heauen and earth shall passe away, but thy words shall not passe away.* Mat. 24 35.

And because thy Church on earth, is in such continuall trouble and warfare; thy Saints and seruants so much oppressed, wronged, yea, massacred and Martyred; Eph. 6. 10. 11, 12, &c. Apoc. 6. 9. 10.

Martyred; and the world of the Atheists, Idolaters, Hypocrites, profane and wicked ones, liue in
1. Thess. 5. 3. so dreadlesse security, and thriue in all manner of sin and vngodlinesse: wee therefore, thy poore and vnperfect children, doe so much more humbly and earnestly beseech thy good Maiestie to hasten the comming of thy Son,
Mat. 24. 22. to shorten (for thy Elects sake) these daies of sin, bondage, corruption; and, in demonstration hereof, to destroy & abolish the tyrannie of the *Turke* and *Pope* thy *Arch-enemies*. For this end stirre vp the zeale and courage, & prosper the heroicall designes
Apoc. 17. 16. and endeuours of Christian Princes and Worthies; conuert
Rom. 11. 25 (according to thy generall promise) the long seduced and miserably scattered nation of the Iewes,

Iewes, and take away the vaile of *Moſes* from their eyes, that their receiuing into the Church may be to them and vs, the encreaſe of the Church, life from death, the reuiuing of our faith, and the multiplication of the common ioy, when there ſhall be one Fold and one Shepheard. Likewiſe all the ſubſequent and neereſt ſignes, in due time fulfil, and giue vs ſuch wiſedome and due regard and attention, that when we ſee and obſerue the laſt and moſt immediate generall ſignes to come to paſſe, we may be more vigilant and feruent, in piety, prayer, charity, & for ioy, lift vp our heads, knowing that our (full and finall) *redemption*, from all ſin and ſorrow, draweth nigh. Ver. 12. Luk. 21. 28.

But becauſe it may bee that none,

none, or not many of vs, that are now liuing, shall survive vnto that day, but bee preuented by death; and seeing that the last day is but a manifestation of our estate in death, and as death shal leaue vs, in such condition shall the last iudgement find vs, therefore (good Lord) giue vs grace and conscience to redeeme the time: to prouide our selues of
Mat. 25. 4. the Oile of Faith in the Lampes of our profession; to procure the wedding garment of holinesse, and with all expedition to make our selues ready against that day, that we may bee accounted worthy to escape al those things
Luk. 21. 36 that shall come on the world, and to stand before the Sonne of Man; and heare that glad some sentence of Absolution; *Come yee blessed of my Father, inherite*

yee

yee the Kingdome prepared for you from the foundation of the world.

As for all thy enemies, ô Lord, in whom thou haſt no part, let them betimes heare and receiue that terrible ſentence; *Go yee curſed into euerlaſting fire prepared the deuil and his Angels:* let them go to the place, in thy iuſtice, appointed for them, and let the ſmoake of their ſmoake aſcend vp for euermore, that they for whom Chriſt neuer made any ſatisfaction, and they that neuer reſted in Chriſt his all-ſufficient expiation, may by eternitie of torment ſatisfie for all their abomination.

Mat. 25. 41

Apoc. 14. 11

Iohn 17. 9.

Giue a bleſſed aſſent (moſt gratious Father) to theſe our vnperfect prayers: Pardon all our tranſgreſſions, ſupply all our wants, make vs truely and euer thankefull

thankefull for all thy blessings in heauenly and earthly things, fulfill all the remaining signes, and in the time appointed, after that wee haue suffered a while, and made our selues ready, bring vs vnto, and translate vs into, thine euerlasting Kingdome of glory, for thy onely begotten and most deerely beloued Sonne Iesus Christ his sake, merites and intercession, to whom with thy eternall Maiestie, and God the holy Ghost, bee giuen, rendred, and ascribed, all Power, Wisedome, Honour, Glory, Praise and Thanks in the Church, from Generation to Generation,

Amen.

FINIS.